



THE GREAT CRUSADE

FOR ST. GEORGE AND CHRISTENDOM - FOR GOD AND THE RIGHT

DEDICATION SUNDAY, APRIL 19TH - YOUTH SUNDAY, APRIL 26TH

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TO THE CLERGY OF ALL DENOMINATIONS AND TO EDUCATIONISTS

THIS letter goes out to the spiritual and educational leaders in every community with the earnest request that the week, Sunday, April 19 to Sunday, April 26, should be set apart for celebrations in connection with St. George's Day and the Youth Movement, and that, as early as possible, arrangements should be made in each locality for such services and gatherings as may be an inspiration to our young people in this Day of Destiny. Though communications issued in the past four years have made the object of the Youth Movement widely known, a brief account of its origin, aims and progress may not be out of place here.

The Empire Youth Movement, as it was first called before the appeal of it was felt beyond the bounds of the British Empire, took something like concrete form at the time of the Coronation in 1937, when in an atmosphere of enthusiastic loyalty almost ten thousand young people from all parts of the world met in London, and in several immense gatherings in the Royal Albert Hall, in Westminster Abbey, Westminster Cathedral and the Central Synagogue, manifested their desire for leadership in the pursuit of high spiritual ideals. The willingness to serve such ideals was unmistakably present: the clamour was for practical direction toward some definite end, and some manner of Empire-wide organisation which would utilize the enthusiasms, idealism and energy of youth in achieving a clearly defined goal. Their demand was for a religion of service.

Certain lines of organisation were suggested even at that early stage. But it was recognised by all that for some time to come effort should be concentrated upon the summoning of the young to recognise their opportunity, to answer the call to service, and gird themselves for their Great Crusade. As one means to that end, there should be set apart one Sunday of each year in which, from end to end of the Empire, and in every community, the task, the privilege, and the responsibility of youth should be pressed home. Other steps should await the spreading of enthusiasm. That enthusiasm has spread rapidly and widely in the years 1938 to 1941.

The tragedy of world war has served but to underline the necessity for a Crusade of Youth, and to carry a conviction of its urgency to many minds by which it was regarded at first with little interest. The spectacle of the zeal of youth harnessed in certain lands to the chariot of evil and destructive ambition has been the prime cause of this awakening among the peace-loving peoples. However deeply we deplore the systematic perversion of the young mind in Germany and elsewhere, it has begun to make us aware of the mighty results, evil or good, attainable by the enlistment of youth's passionate zeal, and apparently unattainable without it. It is the outstanding revelation of contemporary history that the foulest plots hatched by older minds can be carried out only with the aid of the perverted young. It is the inevitable corollary that without the kindled idealism of the young, the God-fearing men of mature mind who are even now laying plans for a better world will plan in vain.

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With the growth of this realisation enthusiasm for the Youth Movement has also grown. In 1938, Youth Sunday was celebrated by many services and public gatherings in the Motherland and Canada. In May, 1939, its observance was still more wide in those lands, while it had spread to Australia and New Zealand, and received the approval not only of the most highly placed persons in the Empire, but of Their Majesties themselves who were then in this Dominion. May, 1940, saw gatherings yet greater, with several broadcast services both national and Empire-wide, while the Movement found its way into schools of all kinds, including many of the Denominational Schools. Then, last year a further extension took place. Commended by the heads of all the Churches, and by the Salvation Army, supported by educational authorities, and lauded by a large section of the Press, the observance of Youth Sunday was particularly impressive in the war-torn Motherland. From Westminster Abbey inspiring words were broadcast over the Empire in the address delivered by an anonymous young airman, fresh from the battle for liberty . . .

"God is calling us back to the true meaning of life. It is a call which we in all the Empire must hear and answer. The English-speaking civilisation is essentially Christian; and we in this country and all of you Overseas who march beside us have a deep age-old Christian tradition giving us a vantage point from which we can set out. If we hear the call and answer it, we shall in time find God's grace shown to this troubled world. When we have fully grasped in our own minds, and infected others no less with the belief that things will not come right until we set ourselves to seek the true ends of life, then, and not until then, will victory in this deeper conflict loom on the horizon. Not until then shall we have fitted ourselves for the tasks that lie before us. We shall then be ready to take our share in the shaping of a new era. We are in at the death of the old world; let us pray that we may be in at the resurrection of a new."

In addition to Youth Sunday, St. George's Day was celebrated across the Empire and in many centres in the United States. In South Africa the central Youth Service was held in Pretoria, the form of Service being printed in Dutch and English. An inspiring address was given by the Minister of Education and Health, the Hon. J. H. Hofmeyr. Thus the Movement has begun to bulk even more largely in the attention of many peoples and confidence has been aroused that in this present year, tense with tragedy, the spirit which animates the Youth Movement will break forth, with complete spontaneity and the young everywhere feel their lives touched with a quickened sense of consecration.

In Canada, where this Movement took its rise, it is hoped that this year no city, town, or remotest community will let slip this opportunity of rededication to the highest, and that not one day alone but several will be given to the cultivation of that serious and determined spirit which suffering has helped to breed in the youth of Great Britain and other lands. We have not yet suffered in the same way. With us, a hatred of the evil which has brought humanity to such a sorry pass, and a passion for that Higher Way which alone leads to happiness are not being put into our hearts by the daily spectacle of death and destruction. They must come to us by other means, therefore, because we dare not remain indifferent to evil for the mere reason that it has not hurt us personally. That way disaster lies. We must acquire the hatred of wrong and the passion for right by dwelling with sympathy, and even with pride, on those pages of our human story, or of our own national story, on which noble and sacrificial deeds have put a glow. "Whatsoever things are true . . . honest . . . just . . . pure . . . lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things".

That is the significance of the choice of St. George as an emblem-figure for this Great Crusade. God has made us of such a nature that, if by dwelling upon low and mean things we ourselves are dragged down, it is equally true that by the contemplation of the St. Georges of human history—the Greathearts whom He has inspired to lives of courage, honour and faith—our own souls are lifted up. It is the way God's grace comes to us. That too is the justification for the pageantry which is urged in connection with observance of the week of the Great Crusade in April. Whatever will touch the heart to admiration of noble deeds and self-forgetting men will help, as God wills it, to raise that heart nearer to the point at which it will itself give birth only to what is "pure, lovely, and of good report". It is not the young alone who, by the pageantry of flags and emblems, are exalted into a higher spiritual atmosphere, however temporarily. It is not the young alone whom it is necessary so to raise. The mature as well as the young—we must all learn to forget ourselves in devotion to something that is higher than ourselves. Then, and then only shall we be ready to march on the Crusade for a new world, age and youth together, as God intended—the wise to plan, the young and strong to see that no Godly plan fails in execution.

The Nation as a whole must immediately realise that each and every citizen must play his or her part in the war as a true and worthy Crusader. Then and then only, will duties be readily recognised and cheerfully discharged and service in every form seen, not as an irksome duty to be avoided but as an honour to be sought. Then, indeed, will all march worthily by the side of those who fight.

On behalf of the Church Committee:

H. H. BINGHAM	- - - -	(Baptist)
MAURICE N. EISENDRATH	- - - -	(Jewish)
FRANCIS C. HAM	- - - -	(Salvation Army)
L. A. LANDRIAU	- - - -	(Roman Catholic)

STUART C. PARKER	- - - -	(Presbyterian)
F. J. SAWERS	- - - -	(Anglican)
G. A. SISCO	- - - -	(United Church)
PATRICIA ARMSTRONG	- - - -	(A Student)

YOUTH SUNDAY: APRIL 26th, 1942

NOTES AND SUGGESTIONS

YOUTH SUNDAY had its origin in the great gatherings of Empire Youth organised by the National Council of Education at the time of the Coronation. This year it will be observed on April 26th, the Sunday following St. George's Day, thus bringing to an appropriate climax the extensive plans being developed for the preceding week and designed to demonstrate the purpose and character of the war as the greatest of all Crusades. In the organisation of this Week the full co-operation of the Clergy and Education Authorities is assured.

From Westminster Abbey—or, should circumstances determine otherwise, from somewhere in England—a service will be broadcast to the Empire and the United States at 9.30 a.m. Greenwich D.S.T. Last year the pulpit of the Abbey was occupied by a young 'unknown' airman. On this occasion the speaker will be an 'unknown' midshipman or young naval officer.

It is anticipated that the service will be re-broadcast in Canada and the United States at a suitable hour and that a similar service will be broadcast from the United States to Great Britain and other parts of the world.

During the week beginning April 19th, and where circumstances permit, it is suggested that schools devote the period allowed for religious instruction to simple programmes designed to illustrate the meaning of the war as a crusade for human freedom and happiness which demands the service of all alike. Based upon the historical background of the Crusades of earlier days and using St. George as symbolic of Christian virtues, interest in Youth Sunday should be widely extended at a time when the future of Christian civilisation will be hanging in the balance.

I. ITS PURPOSE IN 1942

1. To develop a sense of spiritual fellowship among the Youth of the English-speaking and Allied Nations and to unite them in service to mankind.
2. To emphasize the urgent need for a new association between Church and School and the spiritualisation of the entire educational process as the only means by which any new order worthy of free and loyal service can be won.
3. To inculcate a sound patriotism based firmly upon Christian principles, without which no civilisation can reach its full stature or the nation make its maximum contribution to international well-being.
4. **To inspire youth to a greater appreciation of spiritual values and a readier sense of responsibility for the building of that new world order which youth everywhere demands and for which so many are valiantly daring and dying.**

II. SUGGESTIONS FOR ITS OBSERVANCE

The suggestions here outlined are but a few of the many which will occur to those whose interest is aroused. They will, it is hoped, serve as a basis for further thought and discussion. The ideas and opinions of others will be welcomed as will copies of the Forms of Service used wherever Youth Sunday is observed. Such suggestions and information will be invaluable in assuring the continuity and development of Youth Sunday. Correspondence on this subject should be addressed to the National Council of Education, 43 St. George Street, Toronto; 509 Sun Life Building, Montreal; 305 Time Building, Winnipeg, in Canada, or 2 Cockspur Street, London S.W.1., England.

1. Local Committees should be set up in all centres, however small, for Youth Sunday and the week of The Great Crusade are the concern of the entire community.

2. The Churches are urged to devote the day wholly to Youth even if thereby some inconvenience be caused to the regular congregation. Immediate contact with High Schools, Cadet and similar Youth groups in the neighbourhood is suggested. The impending crisis demands not only the maximum co-operation but the utmost readiness to meet the challenge of Youth which is inherent in their present attitude to the Church. In all the plans for this Day and throughout the preceding week the co-operation of Youth Committees is most desirable. Their full support cannot otherwise be anticipated. Their enthusiasm and fresh ideas, even if alarmingly unorthodox to those of the older generation, are essential to the success of the Movement. Such Committees should be thoroughly representative and largely comprise those who are convinced that the Youth Movement can play its part in the battle for Freedom, and become an increasingly important factor in **setting the feet of Youth upon the trail of The Great Crusade.**

3. Where reception time is convenient, it is suggested that the Re-Broadcast from Westminster Abbey should be relayed to the Church and so form part of the local Service.

4. Arrangements should be made to have the young people take an active part in the services. Some may have an appeal even as speakers. In particular, School choirs should be used to the utmost. All should be encouraged to make responses throughout the prayers and give their assent aloud to a pledge of loyalty to worthy ideals, for which purpose the Oath of the Athenian Young Men might be used dramatically. The utmost colour and pageantry are urged.

NOTE: At the Vancouver Youth Service in 1938, a choir of five hundred girls was provided by the School Board. These girls wore a surplice of a very simple type with a large red cross on the front. The effect was most impressive. Here was the suggestion of The Great Crusade which was not lost upon a congregation of over 9,000.

5. It is most desirable that all arrangements for the day should appeal strongly to the idealism innate in the younger generation. Every effort should, therefore, be made to provide a **form of service** which is distinctive, colourful and impressive. A service of unusual yet simple dignity is essential to its purpose. The theme for all services, it is suggested, should be The Great Crusade.

6. In the larger centres, it may be found possible to organise, in addition to church services, a Rally of cadets, scouts and other Youth organisations, such as have already been arranged in Toronto, Montreal, Winnipeg, Vancouver, Victoria and other cities both in Canada and overseas. For such gatherings, an outstanding speaker is desirable in securing which the National Council of Education will be glad to assist. This Youth Rally might to advantage, be attended by **representatives from other parts of the Province (or State)**, such students being entertained over the week-end in the homes of students in the Capital City. Not only are urban and rural communities thus brought into closer contact, but the personal impressions of the principal service and the organisation of Youth Sunday generally carried back to the country for future inspiration.

7. It is suggested that on the early morning of April 26th **Corporate Communion for Protestant Youth** should be celebrated wherever practicable. **The Catholic Youth Organization** will determine its plans for General Communion in Roman Catholic Churches.

8. At 11 p.m. (or earlier hour) on Saturday, April 25th, it is suggested that there should be a symbolic **Service of Vigil** at one or more Churches, this to be inaugurated by the sounding of 'Lights Out' and concluded by the 'Reveille'. In the arrangement of such a service the co-operation of Scouts and Guides would seem desirable. Where a Youth Rally is held on this evening, a Service of Vigil might well conclude the programme.

9. To stimulate public interest and commencing at the earliest date possible, a series of Broadcasts over local stations is suggested. In these the speaker, youth or adult, could deal with different aspects of the Youth Movement in general, and of Youth Sunday in particular, while local School choirs could provide the music.

10. The co-operation of the Press in publishing the names of Schools and centres joining in the observance of Youth Sunday would be of great value and should be sought.

Spring is coming to Europe and the other theatres of war and with it the horror and misery of further devastating onslaughts. Increasing danger threatens the Pacific and within a few weeks civilisation will be facing the greatest crisis in history. On the spiritual front as in all fields of warfare, the situation demands the utmost of all those who believe in the power of a United Christendom. Youth Sunday, in 1942, therefore, is of greater significance than ever and calls for the maximum effort on the part of all concerned. None but the half-wit or the mentally myopic can doubt the utter failure of Secularism. The price now to be paid for that failure "in blood and tears, in youth and years" cannot be estimated. The following suggestions, therefore, are added in the hope that a definite step forward may be taken in the matter of religious education and the fulfilment of the ultimate purpose of Youth Sunday.

(a) Education was the child of the Church and was thus fundamentally religious and cultural in character. That tradition is still to be found in many schools and colleges, where the Chapel is part of the establishment, in the reverent atmosphere of which the daily round is begun and ended. Consciously—or otherwise—the School Chapel inspires the whole educational process with spiritual values. Religion thus is not merely a subject of the time-table.

The question arises: Is there any valid reason why great numbers of schools should not find in the nearby Church its own 'Chapel' where at least the week's work can be inaugurated on Monday morning and concluded on Friday afternoon? To such a proposal as is here briefly outlined no objections should be anticipated from those who put the welfare of youth before denominationalism, those things held in common before those which divide. The Roman Catholic Church has led the way and at such a critical time it is inconceivable that the Protestant Churches should fail to reach agreement whereby some such plans may be put into effect, if only on an experimental basis. A challenge to all that is fine and generous in Christianity is to be found in this effort to reach at least a partial solution to the problem of religious education. Without some solution it would appear hopeless to anticipate any kind of 'new world order' commensurate with the sacrifices of youth and the sufferings of humanity in this present struggle. Hitler educated his Youth for death; we fail if we cannot be equally successful in educating ours for life, full and courageous, generous and free.

Thus, it is hoped, that not only will every high school parade to church on Sunday, April 26th, to participate in a Service, in the organisation of which the students have taken some part, but that such a step may lead to the adoption of some church as the School Chapel. It can be done, and already the initiative has been taken by the students of at least one school.

This much achieved, the Order of Chivalry, one of the original nine major proposals for the Empire Youth Movement, should readily follow. That, too, is in hand. Suggestions for its development will be welcomed from the Clergy, Teachers, Students and others.

(b) To give effect to the idea of a Spiritual Fellowship, it is asked that notification of all Youth Services be sent to one or other of the offices of the National Council of Education. A list will then be prepared and Westminster Abbey and Westminster Cathedral, respectively, asked to compile a 'Golden Record' and to make suitable acknowledgment.

(c) The Form of Service used will naturally vary but it is suggested that the hymn of the Youth Movement—Bunyan's 'He Who Would Valiant Be' should be included, as a link between all Services of Youth held that day.

At the Youth Service in St. Andrews' Cathedral, Sydney, Australia, in 1941, the following hymn was sung. It would seem particularly appropriate for all British Empire congregations this year:

*Unfurl the Empire's standard and sing aloud to-day,
One great glad song of triumph that echoes far away;
'For God, for King, for Country,' we pledge ourselves to be
True servants of our Empire, in strength and unity.*

*As citizens and patriots, let all in concord stand,
Uphold by noble living the honour of their land;
'For God, for King, for Country,' thus prove themselves to be
True servants of our Empire, in faith and charity.*

*To think, to bear, to labour, to welcome duty's call,
May each by self-surrender learn fellowship with all.
'For God, for King, for Country,' strive ever so to be
True servants of our Empire, in love and sympathy.*

*The Empire's Red Cross Standard unfurled aloft to-day,
Bids every loyal subject, to work, to watch, to pray
'For God, for King, for Country,' that future ages see
The servants of our Empire, heirs of Eternity.*

Other hymns suggested for consideration are:

'Kipling's Recessional', 'The Children's Hymn', 'O Lord Almighty, Thou Whose Hands Despair and Victory Give', 'Turn back, O Man, Forswear Thy Foolish Ways', 'And Did Those Feet In Ancient Time', 'O God Our Help In Ages Past', 'Land of Hope and Glory', 'Rule Britannia', 'God of Our Youth, To Whom We Yield', 'Once to Every Man and Nation', 'Faith of Our Fathers', 'God of the Nations, Near and Far', 'These Things Shall Be', 'City of God, How Broad and Far', 'God Be In My Head and In My Understanding', 'Say Not the Struggle Naught Availeth', 'Holy God We Praise Thy Name'.

(d) At the Rally of Youth held in the Royal Albert Hall, London, at the time of the Coronation, Lord Baldwin said to his great audience:

'The torch I would hand on to you, and ask you to pass from hand to hand along the pathways of the Empire, is a Christian truth rekindled anew in each generation.'

An extensive list of suggestions drawn up in October 1940, for the observance of Youth Sunday included one for the lighting of the Torch at the Tomb of the Unknown Warrior in Westminster Abbey and its despatch westward round the Empire and through the United States, in the care of young representatives of the Fighting Forces. The proposal was warmly received but it was considered impracticable under existing conditions. The ceremonies of the Lighting of the Torch and the symbolic Relay Race are appropriate, for Youth cannot too often be reminded that the 'immortal garland is to be run for, not without dust and heat'.

(e) Interchange of messages between services within Canada, in Great Britain, the Dominions, the United States and other Allied Countries is suggested as one means by which the sense of one-ness and fellowship may be developed. Many happy and stimulating associations have resulted from such exchanges in previous years.

This year Australia and New Zealand will observe Youth Sunday under difficult circumstances. The Dominions and India stand in grave danger and should be remembered on this occasion with pride and sympathy.

(f) It is suggested that the Universities, on an earlier date if necessary, should arrange their own Services, these to emphasize the spiritual values essential to the security and stability of the world on the threshold of which youth stands. No world worthy of their loyalty and service will ever be built without full use and appreciation of those values. When the war is over the immense task of re-educating the nations must begin. Unless this task be inspired by a new vision of God and of the Brotherhood of Man, the battle will have been lost. In this field a heavy measure of responsibility must rest upon the Universities everywhere, for 'by the soul only, shall nations be great and free'.